Community. Gautama Buddha is not always a member of the trinity. Behind the screen which backs these central figures may be an image of Kuan-yin, who is sometimes depicted as rescuing people from peril. Lining the wall of the central hall may be statues of the Eighteen Lohans, or Arhats—listeners to and profiters by the Buddhist doctrine. Or there may be statues representing the thirty-two points of personal beauty attributed to the Buddha, or the Twenty Devas (Gods). The main hall may also contain shrines to other gods, some of them Chinese, or to buddhas or bodhisattvas. Ti Tsang, the so-called Lord of Hell, or Ruler of the Dead, may be one of these. Between the first and second halls may be another one containing a statue of some bodhisattva, such as Kuan-yin or Ti Tsang, or, perhaps, images of the Five Hundred Lohans. As a rule the third hall, in the rear, called the Fa T'ang, or Hall of the Law, has only smaller images and is used by the monks for their regular services or for teaching and preaching to the laity. On the altars in front of the images are likely to be candlesticks, incense-burners, flowers, and dishes for the offerings of food. Some monasteries include a hall for meditation and may have separate buildings for the library and for other purposes. Vivid portrayals of the tortures inflicted in the Buddhist hells may be presented. The heavens with their joys may also be depicted. The Wheel of the Law is often featured. Not infrequently there is a pool stocked with fish, to be fed by the pious as an act of merit and as a symbol of their care for all sentient beings. Such animals as pigs or cows may be kept for the same purpose. The monastery, then, is designed not only for the residence and use of the monks but also to

present to them and
to the laity the main features of the teaching of Buddhism and
thus to be an aid to understanding and practicing its doctrines.
As will have been noticed in the preceding paragraph, the beings
revered by the Chinese Buddhists fall into several categories.
There are gods, some of them of foreign, usually Indian, origin,
and some indigenous. They are not so highly regarded as are
many other beings, for they have not attained nirvana and are
still subject to metempsychosis. They may even be reborn into
a lower state than man. There are the "patriarchs," notable among
them Bodhidharma, the reputed founder of the widely prevalent
Ch'an school. There are the lohans. The more honored of these